Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Part 8
The Final Years of the Makkan Period

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 8 – The Final Years of the Makkan Period
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Introduction

I begin in the name of Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ Lord of the Worlds and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ had made a journey which no other man had taken before. This journey was known as the Isrā' and Miʿrāj, the 'Night Journey and Ascension'.

The journey had begun in Makkah where Jibrīl عَلَيۡهِ ٱلسَّلَامُ came to Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ whilst he was resting in the house of his cousin sister Umme Ḥāni رَضِيَ ٱللَّهُ عَنۡهَا. He was taken to the Ḥaram where his chest was split once more, and his heart was cleaned with the water of Zam Zam. It was then filled with faith and wisdom and he was now ready for his miraculous journey.

On the back of a miraculous animal called a Burāq he travelled at great speed to Masjid Al-Aqṣā' accompanied by the greatest of Angels, Jibrīl عَلَيۡهِ ٱلسَّلَامُ.



Along the way they stopped at many places including Yathrib (which would later be known as Madīnah), Sinai, Midian & Bethlehem.



They arrived at the Holy Precinct and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ led the Prophets of Allāh سُبْحَانَهُ وَتَعَالَىٰ in prayer. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was then presented with 3 bowls of wine, water and milk. He chose to drink the milk and Jibrīl عَلَيْهِ ٱلسَّلَامُ said he has chosen the Natural Religion.

After this, the journey up to the Heavens began. According to some narrations, it was upon the Burāq and others say a beautiful ladder was brought down upon which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ ascended.

As he climbed, he passed by the various Heavens. Each time he would be asked by the Gatekeepers, if he had been called for, then allowed entry into Heaven.

Along the way he met many Prophets of Allāh سُبْحَانَهُ وَتَعَالَىٰ, Ādam عَلَيْهِ ٱلسَّلَامُ, Idrīs عَلَيْهِ ٱلسَّلَامُ, ʿĪsā عَلَيْهِ ٱلسَّلَامُ, Yaḥyā عَلَيْهِ ٱلسَّلَامُ, Yūsuf عَلَيْهِ ٱلسَّلَامُ, Hārūn عَلَيْهِ ٱلسَّلَامُ, Musā عَلَيْهِ ٱلسَّلَامُ, and Ibrāhīm عَلَيْهِ ٱلسَّلَامُ.

He then arrived at the furthest lote tree and saw that its fruits were like the jars of Hajr (a place near Madīnah) and its leaves were as big as the ears of elephants.

Rasūlullāh ﷺ was then raised to Ṣarīf Al-Aqlām where he could hear the pens busy writing destiny.

After this, a throne was brought for Rasūlullāh ﷺ and he went to Allāh سُبْحَانَهُ وَتَعَالَىٰ.

Allāh سُبْحَانَهُ وَتَعَالَىٰ gave him 3 gifts on that night:

- Fifty times daily Ṣalāh (later reduced to five)
- The final verses of Sūrah al-Baqarah
- The punishment of the grave being lifted for all those who do not associate partners with Allāh سُبْحَانَهُ وَتَعَالَىٰ.

As he descended to go back down to earth Mūsā' عَلَيْهِ ٱلسَّلَامُ advised him to go back to Allāh سُبْحَانَهُ وَتَعَالَىٰ and get the number of Ṣalāh reduced. Rasūlullāh ﷺ would go back and Allāh سُبْحَانَهُ وَتَعَالَىٰ would reduce the number by 5. Mūsā' عَلَيْهِ ٱلسَّلَامُ would again advise Rasūlullāh ﷺ to go back and get it further reduced. This kept on happening until the number of Ṣalāh came down to five. Rasūlullāh ﷺ was then embarrassed to go back again.

A voice was then heard and Allāh سُبْحَانَهُ وَتَعَالَىٰ said:

'O Muḥammad! Indeed My Word does not change; these five prayers will be recorded for you as fifty.'"

Rasūlullāh ﷺ then returned to Masjid Al-Aqṣā' and then back to Makkah on the Burāq.

The following day he informed the Makkans of his journey who would not believe him. They tested him by asking him about the various features of the Masjid. He was given a vision and was able to answer their questions, but even then, there were not convinced.



Invitation during Ḥajj

Rasūlullāh ﷺ had been inviting the Quraysh towards Islām for a number of years. Even though many had embraced, the Quraysh's enmity for the Muslims had not decreased. Rasūlullāh ﷺ decided that he would now turn his attention to those people who would visit the Holy City of Makkah each year, the pilgrims of Ḥajj.

Ḥajj had been commemorated since the days of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ but many of the rites and rituals had changed. The Ḥajj no longer existed in its original form. However people from all over Arabia would still come each year for Pilgrimage.



Rasūlullāh ﷺ would invite the people towards Islām, towards Allāh سُبْحَانَهُ وَتَعَالَىٰ. The enmity of the Quraysh was such that they would not even leave him alone when he was doing this. His own uncle Abū Lahab would follow him and say:

> "Oh people this man wants you to leave Al-Lāt & Al-ʿUzzā', he wants to take you to innovation and lead you astray, you must not follow him"

Rasūlullāh ﷺ presented Islām to the different tribes. Some would reply cordially and others more harshly. Some would make

conditions and say that after you have gained victory, make us your successors. Rasūlullāh ﷺ would say this is not in his hands.

Al-Lāt and Al-ʿUzzā’

Al-Lāt, Al-ʿUzzā’ and Manāt were the names of 3 goddesses the Arab pagans used to worship.

Allāh سُبْحَانَهُ وَتَعَالَىٰ says:

أَفَرَءَيْتُمُ ٱللَّـٰتَ وَٱلْعُزَّىٰ (١٩) وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ (٢٠) أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ (٢١) تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ (٢٢)[1]

Have you ever considered about the (idols of) Al-Lāt and Al-ʿUzzā’, (19) And about the other, the third (idol), namely, Manāt? (20) Is it that you have males and He (Allāh) has females? (21) If so, it is a bizarre division. (22)

The pagan Arabs would say that Allāh سُبْحَانَهُ وَتَعَالَىٰ has daughters but for themselves they would prefer they had sons. In those times, the birth of a daughter in many instances would be considered disgraceful.

[1] Sūrah An-Najm verses 19-22

When Islām came, it put a stop to all of these incorrect beliefs and practices and gave women rights which they never had before in any part of the world at that time.

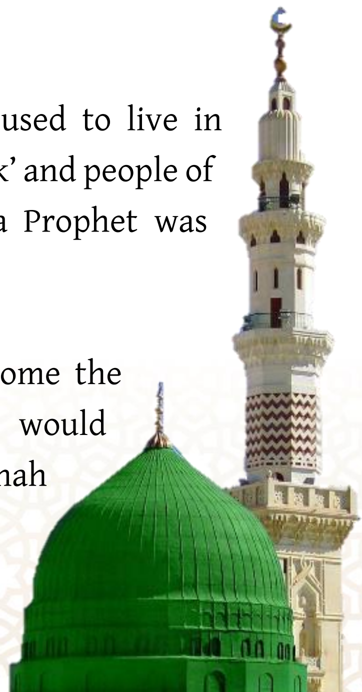
The People from Yathrib

Yathrib was a town north of Makkah. It was the town in which the father of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, ʿAbdullāh had passed away. It was the town which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had visited as a child and on the return journey, his mother Āminah had passed away.

The inhabitants of Yathrib were mainly from 2 tribes, the Aws and the Khazraj. These tribes had originated from Yaman and were named after two sons of Qaylah.

There were also Jewish people who used to live in Yathrib. These were 'People of the Book' and people of knowledge. They were aware that a Prophet was going to come soon.

The town of Yathrib would later become the town to which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ would migrate and become known as Madīnah al-Munawwarah.



The Madinites Arrive for Ḥajj

It was now the 11th year of Prophethood. When the time for Ḥajj approached, as per every year, people from all over the Arabian Peninsula descended upon the Holy city of Makkah. Amongst these pilgrims were a group from Madīnah.

Ibn Isḥāq mentions that when Allāh سُبْحَانَهُ وَتَعَالَىٰ intended for his religion of Islām to become known, and honour his Messenger, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ went out in the season of 'Mawsam', which meant the season of Ḥajj and presented himself to the Arab tribes. During one of these visits near 'Aqabah' he met a group from Madīnah who hailed from the tribe of Khazraj.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ presented himself to the people from Madīnah, in the same way he used to present himself to the other tribes. He asked them who they were. They replied they were a party from the Tribe of Khazraj.

بنو الخزرج

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then invited them to sit for a while so he could talk to them. They accepted his invitation and sat down. During this time Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ called them towards Allāh سُبْحَانَهُ وَتَعَالَىٰ and presented Islām to them. He recited verses from the Holy Qur'ān so they could listen to the Revelation.

As soon as they had seen Rasūlullāh ﷺ and heard what he had to say, the people from Madīnah started to converse with one another. Some of them said 'Oh people, know this, by Allāh, this is the Prophet which the Jews had been telling them about. They had told them that a Prophet was about to come. They thought to themselves that they didn't want the Jews to go ahead of them in accepting Rasūlullāh ﷺ.

They all accepted what Rasūlullāh ﷺ had told them about Islām as the truth and embraced. They said to Rasūlullāh ﷺ, that they have many arguments with the Jews, if you give us permission then we will go back and invite them towards Islām as well. If they accept the invitation, then we will both be on agreement and there will be no one more respected than you.

They parted company with Rasūlullāh ﷺ with the light of faith in their hearts.



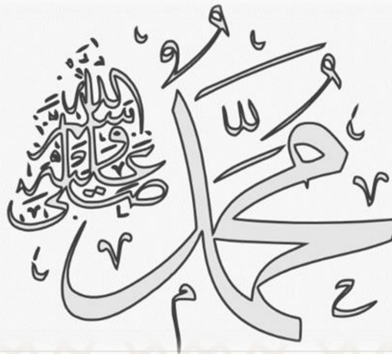
The Khazraj

The 6 people who had come from Madīnah were from the Banū Al-Khazraj Tribe, they were:

- Asʿad ibn Zurārah رَضِيَ ٱللَّهُ عَنْهُ
- ʿAuf ibn Al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ
- Rafiʿ ibn Mālik رَضِيَ ٱللَّهُ عَنْهُ
- Quṭbah ibn ʿĀmir رَضِيَ ٱللَّهُ عَنْهُ
- ʿUqbah ibn ʿĀmir رَضِيَ ٱللَّهُ عَنْهُ
- Jābir ibn ʿAbdullāh رَضِيَ ٱللَّهُ عَنْهُ

Some Scholars have said that instead of Jābir رَضِيَ ٱللَّهُ عَنْهُ it was ʿUbādah ibn Ṣāmit رَضِيَ ٱللَّهُ عَنْهُ.

The 6 Companions now left Makkah and went back home to Madīnah. Wherever they would sit, they would talk about Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. It got to a stage where there was no household left in Madīnah where the name of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had not been mentioned.



The First Pledge of Al-Aqabah

The following year, in the 12th year of Prophethood, 12 men from Madīnah came to see Rasūlullāh ﷺ in Makkah during the season of Ḥajj. 5 of them had come the previous year, but this time, 7 new people also came with them. Jābir ibn ʿAbdullāh رَضِيَ ٱللَّهُ عَنْهُ did not come that year.

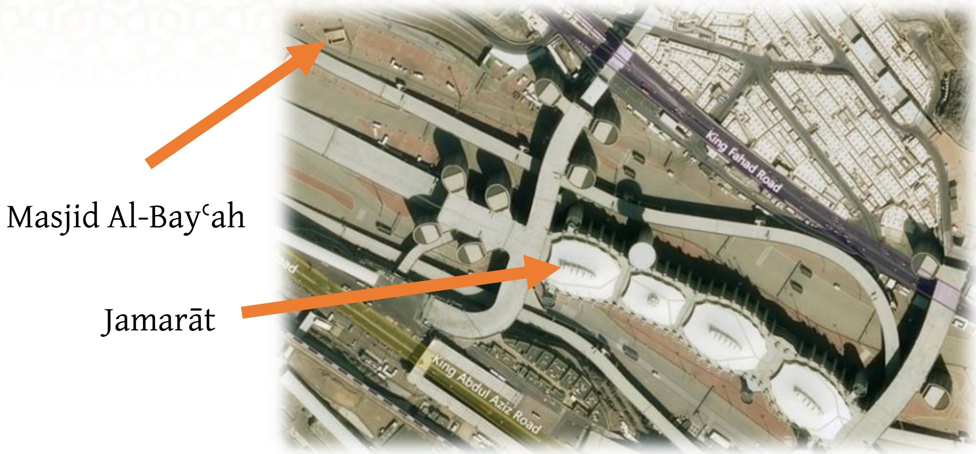
The 7 new Ṣaḥābah were:

- Muʿādh ibn Al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ
- Dhakwān ibn ʿAbd Qays رَضِيَ ٱللَّهُ عَنْهُ
- ʿUbādah ibn Aṣ-Ṣāmit رَضِيَ ٱللَّهُ عَنْهُ
- Yazīd ibn Thaʿlabah رَضِيَ ٱللَّهُ عَنْهُ
- ʿAbbās ibn ʿUbādah رَضِيَ ٱللَّهُ عَنْهُ
- Abu Al-Haytham - Mālik ibn At-Tayhān رَضِيَ ٱللَّهُ عَنْهُ
- ʿUwaym ibn Sāʿidah رَضِيَ ٱللَّهُ عَنْهُ

The reason I have mentioned the names of these Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ is that they played a very important role in the journey of Islām. What is the probability that we have heard of these names before or are familiar with them? By learning about them, we can Inshā'Allāh understand the sacrifices they made. We should regularly do duʿā for them and pray that Allāh سُبْحَانَهُ وَتَعَالَىٰ gives them the highest status in Jannah.

Aqabah

The 12 men met Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in Mina, near a place called Aqabah. Today there is a masjid in the place where they met called Masjid Bayʿah or Masjid Aqabah. It is very close to the Jamarāt as you can see below.



They took a pledge of allegiance with Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ on the following terms:

- They would not associate any partners with Allāh سُبْحَانَهُ وَتَعَالَىٰ
- They would not steal
- They would not commit adultery
- They would not kill their children
- They would not slander anyone
- They would not disobey him in good deeds

Rasūlullāh ﷺ informed them that if they fulfilled the pledge, Jannah will be for them. But if they disobey, then their matter will be left to Allāh سُبْحَانَهُ وَتَعَالَىٰ. If he wishes he can punish them or if he wishes he can forgive them.

This pledge was known as the first pledge of Al-Aqabah.

Back to Madīnah

The 12 new Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ now went back to Madīnah. Rasūlullāh ﷺ sent Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ with them, so he could teach them the Qur'ān and the commandments of Islām so they could understand the religion. It is also said ʿAbdullāh ibn Umm Maktūm رَضِيَ ٱللَّهُ عَنْهُ was also sent with them.

Upon reaching Madīnah, they stayed in the house of Asʿad ibn Zurārah رَضِيَ ٱللَّهُ عَنْهُ who was from the original 6 people that met Rasūlullāh ﷺ the first time. Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ would invite people to Islām and teach people how to read Ṣalāh.

Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ would also lead them in prayer and be their Imām. Again this showed the amazing wisdom of Rasūlullāh ﷺ. The tribes of Aws and Khazraj at the time would not prefer a person from the other tribe to lead them in Ṣalāh and



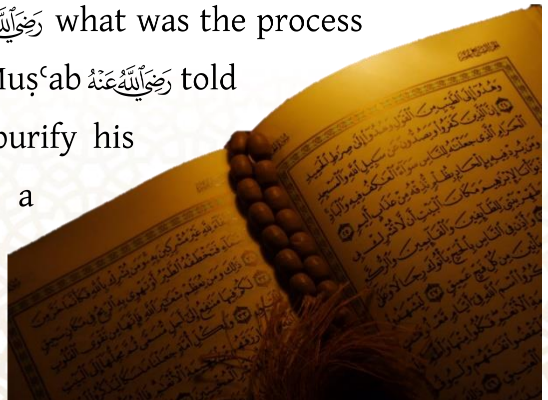
Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّٰهُ عَنْهُ was from neither so they would all follow him without issue.

Usayd ibn Ḥuḍayr & Saʿad ibn Muʿādh رَضِيَ ٱللَّٰهُ عَنْهُمَا

One day Muṣʿab ibn ʿUmayr رَضِيَ ٱللَّٰهُ عَنْهُ was inviting people towards Islām and many people had gathered. Upon hearing this, Usayd ibn Ḥuḍayr took his sword in hand and when to Muṣʿab رَضِيَ ٱللَّٰهُ عَنْهُ. He asked him, for what reason has he come here and why do you mislead our wives and children. He told Muṣʿab رَضِيَ ٱللَّٰهُ عَنْهُ that it would be best if he left from there.

Muṣʿab رَضِيَ ٱللَّٰهُ عَنْهُ asked him if he could stay a while and just listen to what he had to say. If he liked what he had to say then he could accept it and if he didn't like it, then he didn't have to accept it. Usayd ibn Ḥuḍayr agreed to this and sat down.

Muṣʿab رَضِيَ ٱللَّٰهُ عَنْهُ talked about Islām and recited some verses of the Holy Qur'ān. Upon hearing his words, Usayd started to praise them. He asked Muṣʿab رَضِيَ ٱللَّٰهُ عَنْهُ what was the process to enter into this religion. Muṣʿab رَضِيَ ٱللَّٰهُ عَنْهُ told him that first he had to purify his body and clothes, so take a bath. Then recite the Kalimah Shahādah and read Ṣalāh.

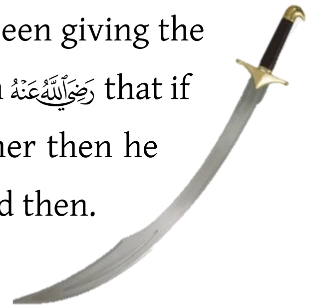


Usayd got up right away and took a bath, he put on clean clothes and recited then Shahādah. He then prayed 2 Rakʿah Ṣalāh.

Usayd رَضِيَ ٱللَّهُ عَنْهُ then said that there is one more person, meaning Saʿad ibn Muʿādh. If he embraces Islām then there will be no people in the tribe of Aws who will not become Muslim. I will go now and send him to you.

Saʿad ibn Muʿādh saw Usayd رَضِيَ ٱللَّهُ عَنْهُ and said that this doesn't seem the same Usayd who had left from here. When he arrived close, Saʿad asked Usayd, what have you done? Usayd رَضِيَ ٱللَّهُ عَنْهُ said he couldn't find any fault in the words of Musʿab رَضِيَ ٱللَّهُ عَنْهُ.

Saʿad ibn Muʿādh got angry and took his sword in his hand and went to the place where Muṣʿab رَضِيَ ٱللَّهُ عَنْهُ had been giving the invitation of Islām. He told Asʿad ibn Zurārah رَضِيَ ٱللَّهُ عَنْهُ that if he hadn't been his relative and cousin brother then he would have put an end to him right there and then. You have brought him (Muṣʿab رَضِيَ ٱللَّهُ عَنْهُ) to mislead the people.



Muṣʿab رَضِيَ ٱللَّهُ عَنْهُ then said the same words to Saʿad as he had said to Usayd رَضِيَ ٱللَّهُ عَنْهُ. He requested that he stay for a while and listen to his words and if he liked them, he could accept them and if he didn't then he doesn't have to. Saʿad agreed and sat down.

Again Muṣʿab رَضِيَٱللَّهُعَنْهُ presented Islām and recited the beautiful verses of the Holy Qur'ān. As soon as he heard the words, the colour of Saʿad changed. Now he also asked how he could enter into this religion. Muṣʿab رَضِيَٱللَّهُعَنْهُ informed him as he had informed Usayd رَضِيَٱللَّهُعَنْهُ and right away Saʿad رَضِيَٱللَّهُعَنْهُ took a bath, wore clean clothes, recited the Shahādah and read 2 Rakʿah Ṣalāh. He then went straight back to his people.

When his people saw him coming, they saw from afar that Saʿad رَضِيَٱللَّهُعَنْهُ had changed. He came and addressed his people asking them what they thought of him. They all unanimously said that you are our leader and our best advisor.

Saʿad رَضِيَٱللَّهُعَنْهُ then took an oath on Allāh سُبْحَانَهُوَتَعَالَىٰ and said that he would not talk to any of them until they bring faith on Allāh سُبْحَانَهُوَتَعَالَىٰ and his Messenger. The evening didn't even pass, that there was not a single male or female from the tribe of Banū ʿAbd al-Ash-hal who hadn't become Muslim!

There was however one exception. A man by the name of ʿAmr ibn Thābit who was also known as Uṣayrim. He did however



embrace on the day of the Battle of Uḥud and as soon as he embraced, he joined in the battle and attained martyrdom. Rasūlullāh ﷺ gave glad tidings of him attaining paradise.

Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ used to ask, "Tell me which person attained paradise without reading even a single Ṣalāh?" When the people never used to answer, he himself used to say it was Uṣayrim رَضِيَ ٱللَّهُ عَنْهُ from the Banū ʿAbd al-Ash-hal.



Rifāʿah ibn Rāfiʿ Zarqī رَضِيَ ٱللَّهُ عَنْهُ

Rifāʿah رَضِيَ ٱللَّهُ عَنْهُ mentions that before the 6 people came from Madīnah, he came to Madīnah with his cousin brother Muʿādh ibn ʿAfrā' رَضِيَ ٱللَّهُ عَنْهُ. They met Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and he presented Islām to them. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said "Oh Rifāʿah, tell me, who created the heavens and the earth and the mountains?" We replied that Allāh سُبْحَانَهُ وَتَعَالَىٰ did.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then said, "should the Creator be worshipped or the Creation?" We said it should be the Creator. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then said that you are rightful of being worshipped by the idols and Allāh سُبْحَانَهُ وَتَعَالَىٰ is rightful to be worshipped by you. This is because, you created the idols and Allāh سُبْحَانَهُ وَتَعَالَىٰ created you.

He then invited us to worship the one God and to only worship him. To believe that he is the Messenger of Allāh سُبْحَانَهُ وَتَعَالَىٰ, to maintain ties of kinship and leave transgression behind.

Rifāʿah رَضِيَ ٱللَّهُ عَنْهُ accepted his invitation and went to the Ḥaram. He arrived there and proclaimed the Shahādah that he bears witness there is no God besides Allāh and indeed Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is His Messenger.

أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله

The Establishing of Jumʿah

In that year, Asʿad ibn Zurārah رَضِيَ ٱللَّهُ عَنْهُ established Jumʿah. He had seen that the Jews and Christians both had a special day to congregate. The Jews had their Sabbath on a Saturday whilst the Christians had Sunday as their Holy Day to gather together. He thought that the Muslims should also have a specific day where they can also get together and remember Allāh سُبْحَانَهُ وَتَعَالَىٰ and thank Him. A day where they could read Ṣalāh and worship Allāh سُبْحَانَهُ وَتَعَالَىٰ.He chose the day of Friday, the day of Jumʿah.

In the days of Ignorance, Friday was known as Yawm ʿArūba. The Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ had used their own reasoning in getting the Muslims together on a Friday and also called that day, the day of Jumʿah rather than its previous name. Both of these choices were accepted by Allāh سُبْحَانَهُ وَتَعَالَىٰ with the Revelation of the verse below:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْا۟ إِلَىٰ
ذِكْرِ ٱللَّهِ وَذَرُوا۟ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾[2]

"O you who believe, when the call for Ṣalāh (prayer) is proclaimed on Friday, hasten for the remembrance of Allāh, and leave off business. That is much better for you, if you but know. (9)"

[2] Sūrah al-Jumʿah verse 9

From the verse revealed in Surah al-Jumʿah, we can see that the Jumʿah Ṣalāh was made compulsory by Allāh سُبۡحَانَهُۥوَتَعَالَىٰ and he also referred to this day as the day of Jumʿah.

A few days after this, Musʿab ibn ʿUmayr رَضِيَٱللَّهُعَنۡهُ received a letter from Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ stating that everyone should gather after half of the day has passed on a Friday and read 2 Rakʿāh Ṣalāh to achieve closeness to Allāh سُبۡحَانَهُۥوَتَعَالَىٰ.

ʿAbdul Rahmān ibn Kaʿab mentions that whenever his father Kaʿab ibn Mālik رَضِيَٱللَّهُعَنۡهُ would hear the Adhān for Jumʿah he would supplicate for Asʿad ibn Zurārah رَضِيَٱللَّهُعَنۡهُ forgiveness. On one occasion ʿAbdul Raḥmān رَضِيَٱللَّهُعَنۡهُ asked his father the reason behind this and he replied that Asʿad ibn Zurārah رَضِيَٱللَّهُعَنۡهُ was the first person in Madīnah to have made them read Jumʿah.

The 2nd Pledge of Aqabah

In the 13th year of Prophethood, Muṣʿab ibn ʿUmayr رَضِيَٱللَّهُعَنْهُ came with a large group of Muslims to Makkah to perform Ḥajj. Apart from the Muslims, there were also polytheists from the tribes of Aws & Khazraj who had come to perform the rituals of Ḥajj. There were more than 400 of them and they made up the majority of the group. According to the most famous opinion, there were 75 Muslims, comprising of 73 men and 2 women. All of them pledged allegiance to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in the same place as the first group, in Aqabah. The names of these people can be found in the books of Sīrah.

In the Musnad of Imām Aḥmad, Jābir رَضِيَٱللَّهُعَنْهُ narrates that for 10 years, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ invited people towards Islām by going to their houses and their markets and their gatherings. He would ask the people, "Who will give me a place to stay, who will help me so I can deliver Allāh's message and for him will be Jannah?"

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ would find no one willing to give him a place and no one to help him until Allāh سُبۡحَانَهُۥوَتَعَالَىٰ sent us from Yathrib to him. We testified in his truthfulness and gave him refuge. Whichever person from amongst us would go and see Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, would come back as a Muslim.

When Islām had reached all of the houses in Madīnah, we held a meeting and thought how long will we leave Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ in this state that he wanders around the mountains of Makkah in a worried and fearful state. Seventy people from amongst us then arrived in Makkah during the season of Ḥajj.

The Meeting

The party from Yathrib arrived in Makkah and informed Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ secretly of their desire to meet him.

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ promised to meet them in the days of Tashrīk at night-time in the blessed valley of Minā in the same place where the previous year the people of Madīnah had taken a pledge with him.



When a 3rd of the night had passed, they went out quietly as the other people who had come from Madīnah, did not know what their intention was. They gathered in a valley near Aqaba and waited for Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ address to the Anṣār

The Anṣār saw Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ coming, and his uncle ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ was with him. ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ, up to that time had not accepted Islām but was still the Prophet's uncle and protector.

When they met, the first person to speak was ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ. He told the Anṣār that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was respected among their people (even though some people were against his religion, he was still respected like no other person). He told them that he was his protector and helper and that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ wants to come to you. If you can protect and help him completely and remain steadfast upon this until your final breaths, then it is better, otherwise tell us now clearly.

The Anṣārs reply

After listening to ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ, the Anṣār replied. They said that they had heard what he had to say. They then addressed Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and said "Oh Messenger of Allāh, what do you require from us? We are ready for it. You can take a pledge from us for whatever you and Allāh سُبْحَانَهُ وَتَعَالَى wishes".

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ told them that he was calling them towards Allāh. He presented Islām and recited some verses of the Qur'ān. He then said "I am asking you for Allāh, that you worship him, and



you do not join any partners to him. And for my companions I wish that you give them a place. In the same way you look after your children and wives, protect us in the same way. Whether there is happiness or sadness, in times of joy or difficulty, under every circumstance you obey me, and listen to whatever I have to say"

The Anṣār then asked that if they did this, what would they get in return? Rasūlullāh ﷺ said they will get Paradise - Jannah. The Anṣār then replied that they could accept all the conditions. They asked Rasūlullāh ﷺ to present his blessed hand so they could pledge allegiance to him.

Abu Al-Haytham رَضِيَ ٱللَّهُ عَنْهُ

Abu Al-Haytham رَضِيَ ٱللَّهُ عَنْهُ then said, "Oh Messenger of Allāh, I would like to say something. There are some relations between us and the Jews. After we establish a relationship with you our ties will be cut off. When Allāh سُبْحَانَهُ وَتَعَالَىٰ gives you victory and help, what if you return to Makkah and leave us?" Rasūlullāh ﷺ smiled and replied, "Never, your life is my life, you are mine and I am yours, whoever you have a dispute with, it is also my dispute and whoever you have a truce with, I also have a truce with them."

All of the Anṣār was very happy and put their hands forward to pledge allegiance to Rasūlullāh ﷺ with great eagerness.

Later on, there was a difference of opinion between the Aws and the Khazraj as to who was the first to pledge allegiance to Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ. Some people suggested that ʿAbbās رَضِيَٱللَّهُعَنۡهُ will know as he was present at the time. ʿAbbās رَضِيَٱللَّهُعَنۡهُ said, the first person to pledge was Asʿad ibn Zurārah رَضِيَٱللَّهُعَنۡهُ, then Barā' ibn Maʿrūr رَضِيَٱللَّهُعَنۡهُ then Usayd ibn Ḥuḍayr رَضِيَٱللَّهُعَنۡهُ.

The Advice of ʿAbbās ibn ʿUbādah Al-Anṣāri

ʿAbbās ibn ʿUbādah Al-Anṣāri رَضِيَٱللَّهُعَنۡهُ, with the intention of making the pledge firm said, "Oh people of Khazraj, do you even know what you are pledging your allegiance on? Understand this, that you are pledging on facing both Arabs and non-Arabs. If you are thinking that when you will face difficulties and troubles that you will get afraid and leave, then leave now. By Allāh, if you leave now, it will be a reason of humiliation in both this world and the next. But if you carry the burden of the difficulties and troubles you will face and stay firm on this pledge with your health and wealth then in this, Allāh سُبۡحَانَهُۥوَتَعَالَىٰ will put good in both this world and the hereafter for you".

Everyone said "Yes, we are pledging allegiance on this. We have no regret in sacrificing our health and wealth for you. By Allāh, by facing difficulties we cannot leave this pledge".

The Bravery of the Anṣār.

If we now put this into perspective, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had been protected by his uncle Abū Ṭālib and the people from his family who were all based in Makkah.

He had made many enemies as he had gone against the religion of his forefathers and was making more and more people turn away from polytheism. The Quraysh in Makkah had much to lose both financially and politically.

As each day passed, the enmity of the Quraysh increased. By agreeing to protect Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and his Companions, they had agreed that every single person, family or tribe who was opposed to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ would now be opposed to them. They had lived in peace but now they were risking their own lives and the lives of their families in order to protect Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.



Such a massive sacrifice, and Allāh سُبْحَانَهُ وَتَعَالَىٰ had chosen the people from Madīnah for this task. They were given the name of the 'Anṣār' - The Helpers by which they would forever be known.

The Nuqabāh

In Ibn Saʿad, it mentions that when all the people had given their pledge of allegiance to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ, he said that Mūsā' عَلَيْهِ ٱلسَّلَامُ had chosen 12 people from the Banū Isrā'īl, as his 'Naqīb', meaning his personal assistants. In the same way, by the indication of Jibrīl عَلَيْهِ ٱلسَّلَامُ, I will choose 12 assistants among you.

He said to the 12, that they were responsible for their people just like how the Disciples were for 'Īsā' عَلَيْهِ ٱلسَّلَامُ. The 12 people who were chosen by Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ were:

- Asʿad ibn Zurārah رَضِيَ ٱللَّٰهُ عَنْهُ
- ʿAbdullāh ibn Rawāhah رَضِيَ ٱللَّٰهُ عَنْهُ
- Saʿad ibn Rabīʿ رَضِيَ ٱللَّٰهُ عَنْهُ
- Rāfīʿ ibn Mālik رَضِيَ ٱللَّٰهُ عَنْهُ
- Abū Jābir ʿAbdullāh ibn ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ
- Barā' ibn Maʿmūr رَضِيَ ٱللَّٰهُ عَنْهُ
- Saʿad ibn ʿUbādah رَضِيَ ٱللَّٰهُ عَنْهُ
- Manzar ibn ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ
- ʿUbādah ibn Ṣāmit رَضِيَ ٱللَّٰهُ عَنْهُ
- Usayd ibn Hudhayr رَضِيَ ٱللَّٰهُ عَنْهُ
- Saʿad ibn Khayshama رَضِيَ ٱللَّٰهُ عَنْهُ
- Rifāʿah ibn ʿAbdul Manzar رَضِيَ ٱللَّٰهُ عَنْهُ

The Quraysh find out about the pledge

The pledge of allegiance with Rasūlullāh ﷺ had been done in secrecy. The rest of the pilgrims from Madīnah were unaware about it.

The following morning, the Quraysh found out what had happened so went to the people of Madīnah to ask them. As they didn't know, they replied that this news was completely false, if this incident had happened, then they would have had knowledge of it. The people from Madīnah then left to go back home.

When the Quraysh found out that the news in fact was true, they went after them, but the people from Madīnah had already gone too far for them to be caught. Only Saʿad ibn ʿUbādah رَضِيَ ٱللَّٰهُ عَنْهُ who had remained behind was caught. He was then beaten but Jubayr ibn Matʿam managed to free him.



Summary

Rasūlullāh ﷺ now started to invite those people who were coming to Makkah for Hajj, towards Islām. While he would invite people, his own uncle Abū Lahab would tell the people not to listen to him.

In the 11th year of Prophethood, 6 people from Yathrib (which would be later known as Madīnah), from the tribe of Khazraj came to Makkah to perform Ḥajj. Rasūlullāh ﷺ invited them to listen to him and they accepted. He talked to them about Islām and recited verses from the Holy Qur'ān.

The people from Madīnah had heard that a Prophet was about to appear from the Jews and knew right away that this was that person. They accepted Islām and went back to Madīnah to invite others.

The following year, in the 12th Year of Prophethood, 12 people came again during the season of Ḥajj and pledged allegiance to Rasūlullāh ﷺ, this was known as the first pledge of Aqabah. Today there is a Masjid in the place where the pledge took place.

Rasūlullāh ﷺ sent them back to Madīnah with ʿAbdullāh Ibn Umm Maktūm رَضِيَ ٱللَّهُ عَنْهُ and Musʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ to teach them about Islām.

Asʿad ibn Zurārah رَضِيَ ٱللَّهُ عَنْهُ had seen how the Jews and Christians had a day in the week to congregate. He decided to make the Muslims of Madīnah congregate on a Friday to remember Allāh سُبْحَانَهُۥ وَتَعَالَىٰ. Soon after, a letter was received from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ telling them to read 2 Rakʿah after the middle of the day and this was how the congregational Jumʿah Ṣalāh began.

In the 13th year of Prophethood, a larger group came from Madīnah and took a pledge of allegiance with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ spoke to them about the conditions of taking Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and they accepted. The Quraysh found out about the pledge but by that time it was too late, the Anṣār had already left.

Recap of the Makkī Life of Rasūlullāh ﷺ

1st to 4th Year of Prophethood

- When Rasūlullāh ﷺ reached 40 years of Age, Jibrīl عَلَيْهِ ٱلسَّلَامُ came to him with the Revelation from Allāh سُبْحَانَهُ وَتَعَالَىٰ. The period of Prophethood now began.

- For 3 years Rasūlullāh ﷺ invited people to Islām discretely

- The first people to accept the message were Khadījah رَضِيَ ٱللَّهُ عَنْهَا, ʿAli رَضِيَ ٱللَّهُ عَنْهُ, Zayd رَضِيَ ٱللَّهُ عَنْهُ and Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ among others.

- Open Propagation begins.

- Rasūlullāh ﷺ calls the Quraysh to Islām on mount Aṣ-Ṣafa

- The Quraysh start persecuting Muslims to make them turn away from Islām

- Rasūlullāh ﷺ gathers with his Companions at the house of Arqam رَضِيَ ٱللَّهُ عَنْهُ so he could teach them about Islām

5th Year of Prophethood

- A group of Muslims migrate to Abyssinia with the permission of the Rasūlullāh ﷺ. ʿUthmān, Zubayr ibn ʿAwwām, ʿAbdul Raḥmān ibn ʿAuf and Jaʿfar ibn Abū Ṭālib رَضِيَ ٱللَّهُ عَنْهُمْ are among the migrants.

6th Year of Prophethood

- Hamza رَضِيَ ٱللَّهُ عَنْهُ accepts Islām and this is followed by ʿUmar رَضِيَ ٱللَّهُ عَنْهُ. Islām is now strengthened with them entering the fold.

- The Muslims can now pray publicly.

- The 2nd Migration to Abyssinia takes place

7th Year of Prophethood

- The Quraysh decide to boycott the Banū Hāshim unless Rasūlullāh ﷺ is handed over to them. The terms of the boycott are prepared and hung inside the Kaʿbah.

- Abū Ṭālib moves out of Makkah with the Banū Hāshim and the Banū Muṭṭalib where they stayed for 3 difficult years.

9th Year of Prophethood

- The parchment upon which the terms of the boycott were written, was eaten up and the boycott finally ended.

- The miracle of the splitting of the moon took place

10th Year of Prophethood – The Year of Sorrow

- Abū Ṭālib passes away without embracing Islām
- 3 days later Khadījah رَضِيَ ٱللَّهُ عَنْهُ also passes away
- Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ travels to Ṭāif to invite them to Islām, but is turned away
- Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ marries Sawdah bint Zamʿah رَضِيَ ٱللَّهُ عَنْهَا

11th Year of Prophethood

- Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ speaks to some member of the Banū Khazraj from Madīnah when they come for Ḥajj
- They accept Islām and go back to Madīnah to tell others about it

12th Year of Prophethood

- Rasūlullāh صَلَّىٱللَّهُ عَلَيْهِ وَسَلَّمَ goes on the Night Journey and Ascension to the Heavens

- 12 people come from Madīnah during Ḥajj time and the first pledge of Aqabah takes place

- Musʿab ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ and ʿAbdullāh Ibn Umm Maktūm رَضِيَ ٱللَّهُ عَنْهُ are sent back with them to Madīnah to teach them about Islām

13th Year of Prophethood

- The second pledge of Aqabah takes place

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ orders the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ to begin migrating to Madīnah

- Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ waits for Allāh سُبْحَانَهُ وَتَعَالَىٰ command in Makkah before migrating. Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ stays behind as well as ʿAlī رَضِيَ ٱللَّهُ عَنْهُ.

- The Quraysh gather in Dār An-Nadwah to decide what to do with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. They agree to assassinate him. Jibrīl عَلَيْهِ ٱلسَّلَامُ is sent down with the news to inform Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 8 - The Final Years of the Makkan Period

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